

VOICE OF FREEDOM.

VOL. VI.

"THE INVIOABILITY OF INDIVIDUAL RIGHTS IS THE ONLY SECURITY OF PUBLIC LIBERTY."

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J. HOLCOMB, Editor & Publisher.

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TERMS.

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J. HOLCOMB.

POETRY.

For the Voice of Freedom.

Mr Holcomb, Sir.—If the following lines are deemed worthy of insertion in your valuable paper, they are at your disposal.
H.
Dorset Vt. Nov. 1844.

THE SLAVE MOTHER.

'Twas on a southern shore
Fast by an orange grove,
When the dashing of the wild waves were o'er
And all was silent save the cooing dove.

'Twas midnight's dark and silent hour
When thought resigns its magic away—
When the last petition from the bower
Of prayer, on Angels wings was borne away—

A slave ship lay moored by the ocean strand—
Its sails floated out on the lazy winds, free,
As a slave mother, led her boy by his hand,
Down near to the brink of the treacherous sea.

She passed as she looked on the fathomless deep,
And saw its dark waters roll in their pride,
She looked not to earth, but in heav'n there was help,
And thought neath its waves her deep sorrows to hide.

She thought of her early home, neath the cocoa's
green shade,
Of a father's kind word, and a mother's caress,
Of a sister, with whom oft at evening she'd played
Of a brave brother whom ever his parents did bless.

She looked on her darling, her wondering boy—
All her hopes, and her life had been centered in him;
And she thought of her Master's demonic joy
As he led him forever from all that was dear.

She thought of life—'twas but a ceaseless day of
grief—
Of sighing, of unwarded sighs, and tears,
Of cruelty, a house—remorseless slavery's toils
Without a sigh of pity at such a fate as hers.

She thought of the cruel fate of him she held so
dear,
And fancied the foul slave ship with her pre-
cious one
Coursing its way to far off lands where with scour-
ges near

He'd toil, and vainly wish for death, and she
alone.

Past memories came, till thought grew wild—
And clasping fast her arms about the wondering
child
She gave one fearful leap, on the wave's light-
crave;—

The waters closed o'er them, and there they now
rest.

From the True Wesleyan.

Pastoral Address.

TO THE MEMBERS OF THE WESLEYAN
METHODIST CONNECTION IN AMERICA.

Dear Brethren,—The General Conference of the Wesleyan Connection in America, assembled at Cleveland, Ohio, Oct. 2, 1844, send to their brethren "scattered abroad," their salutations of peace and grace, in the name of our common Lord and Redeemer. And as for ourselves, so for all those whom we represent on this occasion, we invoke from heaven grace, mercy and peace, from God our Father, and the Lord Jesus Christ, whose we are, and whom we serve in the gospel of salvation.

This to us is a time of deep interest and mutual sympathy; and it is only giving utterance to the feeling that has made us one in spirit, when we say that "we long after you all in the bowels of Jesus Christ." You are dear to us, as our epistles, read and known of all men, and partakers with us of conflicts and joys, the attendants of living "godly in Christ Jesus. And we call upon you, dear brethren, to unite with us in blessing "the God and Father of our Lord Jesus Christ, which according to his abundant mercy, hath begotten us again into a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time."

In saying that we are exceedingly filled with comfort in hearing of your steadfastness in the faith, and the influence our Connection is exerting, but poorly conveys to you that joy that makes us glad in the Lord. To the praise of God we can say we never saw a day of more hope and promise than is the present. We met from the land of the pilgrims, and of the lakes and prairies, and found ourselves one in spirit; and to the praise of God, we have acted in His spirit, and now part as we met, to resume our toils and labors, in spreading scriptural holiness through the land, and to gather new trophies to the honor of our exalted High Priest.

From the time we have been organized, and the opportunities afforded us, we are confident in the belief that our position is one peculiarly suited to awaken and inspire public confidence. And we have been assured, from the most reliable sources, that the directing of our efforts against the mammoth institution of oppression has already awakened the hope of the slave in his immurement, as well as kindled anew the zeal of the noble army of Christian patriots, who have pledged themselves to the emancipation of their brethren in bonds. The same, substantially, is true in relation to ecclesiastical domination, the subversion of which was one of the primary purposes of the Wesleyan Methodist Connection. As an illustration of the truthfulness of these views, we have the satisfaction of announcing to our brethren, that in this, our first General Conference, we have a representative from the "Old Dominion" herself. Yes, to the praise of God, and the honor of that truth which brings mercy in equal measure to bond and free, and demonstrative refutation of the oft repeated protestation of our opposers, that we had wholly and forever cut ourselves off from the exercise of our mission south of Mason and Dixon's line, at this, our first meeting in General Conference, lo, and behold, we meet a delegate from beyond the imaginary wall of brass, arm in the love of freedom, civil and religious. This fact is to us one of interest, as we doubt not it will be to you.

And if such be the beginning, what may we not ask, will be the end of the mission in which we are employed, but the entire overthrow of slavery in the American States? In this hope our hearts beat high and strong; nor shall our faith stagger, if we but stand fast in the Lord. And substantially the same cheering accounts are brought to us from all parts of our wide spread Connection. Already we have extended our fields of labor East and West, far beyond the expectations of the most confident of those who, in the name of the Lord, lifted up the Wesleyan banner in the commencement of this enterprise.

From statistical returns from the several yearly conferences, we now have some 15,000 in our membership. And so confident is this General Conference of a rapid progression in the future, that they have changed the ratio of representation to the next General Conference from 500 to 1000; and even with this increase, it is confidently anticipated that our next meeting will be much larger than the present one. Such are the views now entertained; and with strong confidence in God, we consecrate ourselves to the work of our calling for their realization.

Of our proceedings in our several sittings, you will be duly advised: and we hope that our labors will prove generally acceptable to the Connection in all its parts. To do what God and truth require of us has been our first object, and to please our brethren for their good to edification, the subordinate one. To God and the word of his grace we commend ourselves and our works, praying our brethren abroad to accord to us, their representatives, the rectitude of pure purposes and hearty good will to all men.

Having thus, beloved brethren brought before you the commanding position you occupy in the Christian community, the extent of success which has already crowned our efforts, as well as the capability of our Connection for good, we cannot omit solemnly to urge upon you, your part in the great reformatory process we are laboring to bring to a consummation. Ye are the light of the world, the witnesses of truth, the friends of the crushed and oppressed, who are looking with imploring solicitude, that you should be steadfast, immovable, always abounding in the work of the Lord. And we have confidence in you, that ye both do, and will do the things which are commanded you.

That obstacles will be thrown in the way of our efforts, both from prejudice and misapprehension, we will not disguise. But, as in many places these obstacles are giving way before the force of truth, so it is confidently believed will it be generally, so soon as our principles and designs shall be comprehended. Truth has a moral force in it that is equal to every holy design; and if the hidden things of dishonesty and craftiness are renounced, and we commend ourselves to every man's conscience in the sight of God, we cannot fail to throw an attraction over all honest hearts, that will bring a host into the "one fold," under the "one Shepherd."

To effect this, we cannot too strongly urge upon our entire membership the importance of maintaining all the habits of a holy walk before God and the world. To be blameless and harmless, the sons of God without rebuke, should be the controlling object of every Wesleyan Methodist in the land, that it may be seen that we have not run in vain.

To fulfil the duties of our mission as a branch of the Church of God, in this most eventful period in the world's history, individual, as well as associated responsibilities must be realized. Every individual of the 15,000 in the Wesleyan Methodist Connection is occupying a sentinel post, and should sound the alarm at the approach of danger. The honor of God, the glory of a pure Christianity, the crushed slave, as well as our own personal salvation, all urge us to the performance of the duties of our high calling.

And now, dear brethren, we, your pastors and representatives, standing before the presence of our Lord and Judge, from the fullness of affectionate regard to you, and hope for the future, exhort you to be strong in the Lord, and in the power of his might. And unto Him who is able to save you, and keep you from falling, and to present you faultless before the presence of his glory with exceeding joy; to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever, Amen.

We are, dear brethren, your servants in the common faith.

C. PRINGLE,
E. SMITH,
J. BOUCHER.

From the Bangor Gazette.

TARIFF, BANK, SUB-TREASURY DISTRIBUTION, &c.

The only party that is in favor of the very best kind of protective Tariff is the Liberty party. That party goes first for the protection of man, then for the protection of such lesser matters as it may be necessary to protect. What boots it if legislation is such as to promote every interest, and neglect the liberty of man? Without liberty—without the privilege of enjoying life and property, what does man care for Tariffs on iron and cloth; for Banks; for Sub-Treasuries?

The following unique resolutions, which were passed at a large and enthusiastic meeting in Philadelphia recently, embody the fundamental principles of the Liberty party; and show just how that party stands in regard to the expediency questions before the country:

Resolved, That we are in favor of a tariff that will be sufficient in its magnitude to protect the body of every human being in the United States, and that after establishing such a tariff, it will not be difficult to adjust that minor and insignificant tariff which protects the garments.

Resolved, That we are in favor of a United States Bank that will honor a draft drawn by the poorest citizen for "life, liberty, and the pursuit of happiness," and that after establishing such an institution, it will not be difficult to regulate an institution for the benefit of those sordid minds that deal in nothing but dollars and cents.

Resolved, That we go for a law establishing a sound national currency, which shall make every human being pass free and current throughout the United States. After this the petty considerations of cents and mills can easily be settled.

Resolved, That we are in favor of a sub-treasury filled with jewels composed of every human being within the United States, and so curiously constructed as not to admit a coin less than a whole man. After this a box can easily be constructed that will hold the revenue.

Resolved, That we are in favor of internal improvements, such as shall improve the moral, intellectual and political condition of man, and open a "highway of holiness," that every human being may breathe the pure air of Freedom. After this great national work shall have been accomplished, we shall find leisure to consider such trifles as Cumberland roads, railroads and canals.

Resolved, That our first object is to make a distribution of the proceeds of the human race in such a manner as shall establish and protect the relation of husband and wife, parent and child, brother and sister. After that shall have been done, we can attend to the petty consideration of the proceeds of the public lands.

A MATRIMONIAL OFFER IN HIGH LIFE.—The Kentucky giantess, who is only six feet eleven inches high, has had an offer of marriage from one nearly her equal, (in size, we presume) but for reasons not known, refused to wed. She has also been offered \$3000 per year by a company, who intended to have offered her as an exhibition, but she would on no consideration accept. She was born in Fleming county, Ky., of poor parents. Her father is of ordinary size, her mother is rather under the common stature. The girl is 22 years of age, and stout in proportion to her height. What a pity she did not accept the offer of marriage. Her refusal cuts off the chance for a race of giants in the West.—Daily Bee.

THE VALIDITY OF MARRIAGES.—A report of an interesting decision in relation to marriages made in the Supreme Court of Alabama, in the last June term, appears in the Tuscaloosa Monitor, of the 14th inst. The case was an appeal from the Circuit Court of Butler county, and the opinion was delivered by Chief Justice Collier. The question presented by the record was, whether such a conspiracy had been proved as was punishable by law. Several persons, it appears, combined to accomplish a wicked purpose. They forged a marriage license, showed it to the young lady and her parents, as evidence of good faith of the suitor, and one of his associates falsely represented

himself to be a Justice of the Peace, authorized to perform the rites of matrimony—whereupon consent was given, and the usual ceremony was repeated by the pretended magistrate. Afterwards the cheat was detected, and the parties to it were indicted for a conspiracy. The only accomplice found was tried and convicted in the Circuit Court of Butler. On points reserved as novel and difficult, the Supreme Court has delivered an opinion affirming the judgment below, and indicating by numerous authorities, being a civil contract, is valid where the persons united declare their intention to be husband and wife in a formal manner, in the presence of witnesses, even though no marriage license has been obtained, nor the usual ceremony administered by an authorized person.

At the Lord's Day Convention, in Baltimore, the cloak of Rev. John A. Collins was stolen. The pockets of a Mr. Montell and of Rev. J. R. Mitchell were picked.—Bee.

WANT OF INDEPENDENT THOUGHT. How few people really think and act for themselves in politics or religion? Men have their views of things; they believe for themselves, and act from their faith. But the question is, how came they to believe as they do? Was it from an independent examination for themselves, and from an unbiased conviction of the truth growing out of such examination? Such is doubtless sometimes the case, but we fear it is quite too seldom that such is the case. How many believe and act as they do for no better reason than that others do? How many because it is fashionable? How many because an opposite course would be unfashionable or unpopular? And yet how many more from interested motives—from love of money? How few think and act independently for themselves from honest and rational convictions of right?—True Wesleyan.

From the Temperance Standard.
MARKET HOUSE SERMON.
BY A LAY PREACHER.

[The following sermon was prepared for a meeting of the clergymen of Philadelphia, at the close of the week of Prayer, Nov. 15, 1844.]

Beloved Brethren:—I am happy to see before me all the ministers of the various religious sects in this city of Churches; and to enjoy the privilege of giving you some friendly counsel. As I get nothing for my services, I shall not hesitate to tell you the truth. In doing so I shall offend none but those whom the truth offends. My text is a part of the forty-second verse of the eleventh chapter of Luke.

"These things ought ye to have done, and not to leave the other undone."

Brethren, you have devoted a week to prayer. In the announcement thereof, you complain of the "spiritual dearth in the churches generally, and the extreme evils in the world around us." And you have prayed God to pour out his spirit, and stir up the churches, and cast out the evils.

Prayer is a good thing, and I will not for a moment doubt that your prayers have been sincere and devout. But prayer will not do every thing. There is more wanting than prayer. Though men "ought always to pray," yet they should never stop there. You know this as well as any one, and I hope you are about to act on it.

I knew an old negro servant in Maryland who was a very good servant in the main, but exceedingly lazy. He became religious and prayed a great deal, for he had great faith in prayer. One night after getting in bed, he bethought himself that he had not fastened the door of the corn-crib, and that the cattle might get at the corn. But the night was very cold and he snuggled warm in bed. So he just concluded to depend on God, and after praying a long while that God would prosper him, and enable him to do his duties, and would take care of his wife and children, and especially that he would see that nothing went wrong about the barn during the night, the old man turned over contentedly and slept till morning. But when he went to the barn in the morning, he found that the cattle had got to the corn, and some of them had nearly killed themselves with it. After this lesson, old Jacob used to say that there was no use in bothering the Lord about our own business. He had learned that when God has given men the means and ability to perform a duty, he expects them to do it without depending any further on him.

Dependence on God, by brethren, is a Christian quality. No man can be a Christian without it. But it won't do to use it as a cloak for indolence or inaction. When I went to school, I used to take my book and slate to the teacher and tell him I could not work the question. He would ask me if I had tried, and he told me a story of a wagoner who got his team stalled in the mud, and went to Hercules for help. Hercules bid him go back and put his own shoulder to the wheel and spur up his horse, and if that would not do, he would then come and help him.

Divine Providence has given us heads and hearts and hands. He has endowed us with the power to think and to feel and to do. He has taught us to know good from evil. Duty requires us to exercise these good gifts, under the direction of his laws, and to pray him to bless our labors. Prayer without works is idle. Hand in hand they accomplish wonders.

And now, brethren, if I can read your thoughts in your faces, you think all this is uncalled for, because you know quite as much about it as I do. You are not wanting in works, you think. Well—I have no doubt some of you have no occasion for these strictures. But I am sure there is much deficiency among you. To preach as often as some of you do, and to study your sermons so closely, is hard work of the kind. But it does not follow that it is the right kind of work—or the only kind required at your hands.

You are concerned for the "extreme evils of the world around you." I wish you to reflect if there is any evil in society as great as the use of strong drink. It is not only a great evil in itself, but the parent of numerous evils. It has a wonderful tendency to deprave the heart and to destroy the love of truth. Men who learn to drink, learn to lie. Look at yourselves, dear brethren. Some of you are in the habit of drinking wine. I don't mean that you get drunk, but that you drink occasionally, as all drinkers do. If one of you were questioned as to the number of glasses he drinks in a year, his answer would be within the limits of truth. Not that he would intend to speak falsely, either, but I have always found it so with men who drink wine or strong drink. They are always willing to think they drink less than they do. By and by, if every body should get to know that they take "too much," they will tell you they take it as a medicine, and they will persuade themselves to believe this too.

Why is this, brethren? The reason is plain. Every man of sensibility has a lurking idea of wrong attached to the wine cup, however moderately he uses it. Besides, the natural effect of alcohol is to engender falsehood. Its influence is very peculiar in this respect. A man who has a little of it in his stomach, and consequently in his brain, can tell a lie, and if he is hard pushed, he will tell a lie. It may be a delicate little one, a sort of a "white lie," but it is a lie, after all. Even if he be a clergyman, he can't be trusted. He is still a man, and liable, like others to the physical influence of the poison. Cold and heat and rain have the same effect on a clergyman as on any other man, and so have rum and wine.

I appeal to your observation to bear me out in this position. How rarely do you find men who will tell you candidly and truly how much liquor they have been drinking! The disposition to conceal and falsely grows stronger and stronger, and when the drinker has become a drunkard the habit of lying is so firmly rooted, that he will in most instances deny that he drinks at all!

Is it any wonder then, that most of the crimes that curse our land have their origin in the use of alcohol? When men have lost their regard for truth, they are prepared for almost anything. Step after step, they press on in the downward career of vice, till they reach the nethermost hell.

Brethren, I beseech you, turn your attention, one and all, to this monstrous vice! Inquire if the "extreme evils in the world around you" are not more dependant on this than any other cause. Bear a faithful and fearless testimony against the hideous vice, not only in its palpable and mature form, but in its small and insidious beginnings. Look at your own hearts—perchance they are contaminated with the poison! Look at your own hands—perhaps the blood of others is on them! Purify yourselves! Is there no danger?—Can you sip, and sip, and sip again, and live and die sober? Be it so. You may be stronger than the strong men who have gone before you. You may possess more self-command than that poor brother who has just been dragged down from the highest position in one of your churches, and disgraced in the eyes of the world. But if you are proof against the operation of organic and natural laws, if you can defy the force of habit, and say to the raging sea of appetite, "Thus far and no farther"—remember that others around you are not equally strong. Remember that your example is watched by many who may not be able to restrain themselves within the bounds of moderation. For the sake of others, abandon the indulgence. Observe the counsel of Paul, not to eat meat or drink wine or enjoy any needless indulgence, which is the means of causing a brother to offend.

I perceive, dear brethren, that some of you are growing impatient, and I will not therefore ask you too heavily in this interview. You have heard me say but little about my text. The application of it, I have left to your own ingenuity. The most important part of my sermon, however, yet remains, and I will therefore embrace another opportunity to conclude it. I hope those brethren with the black gowns will be especially careful to give their attention on the next evening.—Meanwhile, may the blessing of God rest on you all. Amen.

"Doctor," said a gentleman who was notorious for laziness in general, and slovenliness of person in particular, "Doctor, I have tried every thing I can think of for the rheumatism and without the least avail." The doctor after having surveyed him for a moment, inquired "if he had ever tried a clean shirt."

SINGULAR CAUSE OF DEATH. An interesting child, aged about seven years, the son of Samuel Bickley of Baltimore, died on Sunday night, 24th ult. very sud-

denly, from some cause which could not be accounted for by the physician in attendance. After his death a post mortem examination was made, when it was discovered that a needle had passed through his side, and penetrated the heart. About one third of the needle was found impacted in to the cartilage of the rib.

From the Temperance Standard.

The Cincinnati Organ has found a religious tavern-keeper. Two persons in that city have entered into copartnership, the terms of which are set forth in the following articles.

"Know all men, by these presents, that we, A. W.—y and John M.—h, do hereby enter into partnership in the business of Tavern keeping, upon the following terms and stipulations. The said W. agrees to furnish all the capital stock that may be required, which shall not be less than \$300, including decanters, tumblers, liquors, house rent, &c.

The said M. agrees to devote his whole time, attention and skill, in the management of the business of the concern, except two hours on Sunday morning, which he reserves to attend to the duties as a teacher in a Sabbath School.

The said parties agree that the profits of the establishment shall be divided equally. This partnership to continue for one year, if the business shall be profitable.

"In witness thereof, &c."

Look at the sabbath school teacher hurrying to get through his business on a Sunday morning, to go to his School. After pouring and mixing a hundred glasses of liquid poison, for tipplers and loafers of all grades, he washes his hands, and marches forth to his benevolent work, with the smell of rum on his garments, and when done, he hastens back, throws open the door of his "tavern," and supplies with grog another army of expectants. Pious man! See him enquiring of those poor, ragged children, why they don't attend the sabbath school. He is touched with sympathy at the sight of the poor neglected ones. And what do they answer? "We can't go to school, sir, because we have no clothes fit." "And why don't your father provide you with better clothing," asks the godly poison vender? "Because he spends all his money at the tavern." Ah! how the pious drunkard maker walks off at quick step! He didn't like to ask at whose tavern?

A BOY STRANGLED. A correspondent of the Mobile Advertiser under date of the 13th ult., from Calorae, Alabama, gives the details of the death of a lad named H. C. Steele, under the most melancholy circumstances.

He was in the daily habit of amusing himself by swinging on a rope suspended from the limb of a tree near the dwelling of his parents. The day on which he came to his death being rainy, he went to an out house by himself. Not having rope enough to form a loop, he untwisted the lower end tying a knot in the same, after fastening the other to a joice above, he was probably attempting to balance himself in the opening through the strands of the rope, when, an old trunk placed on end to enable him to get within its reach, gave way, and left him suspended by the neck, and was thus strangled to death before he was discovered. He was eleven years and four months old.

A QUEER AFFAIR.

These Blue-noses appear to "have a way with them" which is very captivating with the women. Capt. Tod, of St John, is not the only one who has violated the rights of hospitality, and brought dishonor upon families hitherto respectable. Another case has occurred recently which should be noticed.

A carpenter, whose name it is not necessary to mention, not long since resided in the vicinity of Houlton, with his wife and several children. During his residence there, a Provincial, by the name of George E. Hall, became a boarder in his family. Finding the carpenter an unsuspecting man, he exerted himself to gain the affections of the wife, and eventually succeeded. She informed her husband of this, and further that she could no longer love him. The husband then endeavored to get rid of Hall; but as he was a stout blustering fellow, and himself a timid man he did not dare to turn him out of the house. So he reasoned with his wife about the matter, and obtained her consent to have nothing more to do with Hall, if he would remove to Bangor. He then made arrangements and removed his family to this place. But Hall, it seems, did not consider that this new arrangement dissolved his connexion with the family as a boarder, so he followed and "boarded" with them as usual.

The husband now thought that to retain his wife, it was of no avail to act longer on the defensive merely; so he applied to a counsellor to put him in a way to act offensively. The counsellor advised him to procure a warrant and have the fellow imprisoned. With this he complied, and Hall suddenly found himself "boarding" with our excellent jailor, George Wellington, Esq. But our carpenter's wife was not at all satisfied with this plan, and succeeded in prevailing on her husband to consent not only to have Hall released, on condition that he would leave the country, but also that she might accompany him!

Hall was imprisoned on Saturday.—The next Monday he was on board the Charter Oak, with the carpenter's wife, who accompanied him to Boston. There